The Lie of Postponing the Establishment of the Religion by the Mumtani' Sects

As the Islamic State soldiers chased the remnants of the Sahawat murtaddin, who were fleeing from the city of Raqqah towards 'Ayn al-'Arab to join their brothers from the murtadd PKK party, another section of the mujahidin had begun to establish the rule of Shari'ah and enjoin good and forbid evil in the city.

Thus, only a few weeks after the cleansing of Raqqah from shirk and its murtadd protectors, the city and its countryside came under the rule of Shari'ah, to be followed by the areas that the mujahidin purified from the Sahawat murtaddin, step by step, in application of the words of Allah: "Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs" (Al-Hajj: 41). The same was the case in the areas of Iraq that Allah later opened to them, and it is the case of Islamic State soldiers everywhere by Allah's grace.

This success from Allah to His worshipers was among that which greatly facilitated His worshipers to establish the religion on the land, once shirk was removed from it. Any delaying of this practice would have increased the difficulty of applying it, with the emergence of the munafiqin and the war against the mushrikin, who wanted to prevent achieving this great act.

And if this blessed act is evidence of the sincerity of the Islamic State soldiers in achieving the goal of their jihad, then the refraining of some factions and parties - those falsely affiliated with Islam - from doing so, is not only evidence of their lies in their promises that they is the past about applying the Shari'ah when they have control on the ground, but it is also proof of their falsehoods in their claims today, regarding their steadfastness on achieving that goal and postponing its fulfillment until after the end of their war with their opponents and their enemies, as they claim.

If they refrain from establishing the religion, while today they rule areas where most of its people are affiliated with Islam, and do not appear to return to the rule of Allah, but in fact announce contentment with it, then how will they establish it when other areas of their lands are inhabited by different groups of kufr, who speak out against the religion of Islam and refuse its rulings on the land?!

And if they refrain from establishing the religion while today they rule parts of lands, fearing that something will be lost in their hands if they anger the Crusaders and tawaghit by the rule of Shari'ah, how would they establish it if larger areas containing more wealth opened for them?! Their eagerness to keep them will be stronger and greater!

In Sham, for example, the Sahawat murtaddin control areas in Idlib and the northern countryside of Halab. Non-Muslims rarely live in this land, but murtaddin are many there, for various reasons. Despite that, murtaddin who rule these areas refrain from applying the Shari'ah, claiming that it should be postponed until the completion of control over all areas ruled by the Nusayri regime.

This shows the falsehood of the Sahawat murtaddin. If they are unable, as they claim, to establish the religion in the areas where most of its people are affiliated with Islam, then how will they establish it in other areas inhabited by the Nusayris, Druze, Ismailis, PKK murtaddin, or other sects of kufr and riddah, who publicly declare their war against Islam and fighting in order to establish the rule of the taghut?!

On the other hand, they ruled areas where the religion of Allah was entirely established, when they were under the control of the Islamic State soldiers, such as the northern countryside of Halab. Then, when they assumed their rule there with the help of the murtadd Turkish army and the Crusaders, the first thing they did was to remove the rituals of Islam from the ground! They returned the land to what it was at the time of the rule of the Nusayri regime, to prevail over the rulings of kufr and the laws of the mushrikin after being ruled for years under the law of the Lord of all creation.

The same happened in Yemen, as the murtaddin of al-Qa'ida refrained from establishing the religion in the areas of Hadramawt, where almost all of its people are Sunnis. At the same time, they were claiming their intention to establish it in all areas of Yemen, where the Rafida, Ismailis, communists, Ba'athists and other sects of kufr and riddah exist.

Likewise, in Khurasan, the Taliban militia refrains, to this day, from establishing the religion in the areas it controls and whose population is also mostly Sunnis. They claim to postpone this until their control over all areas of Afghanistan where Shi'ites and other murtaddin exist!

This is the case also in the Gaza Strip, which is ruled by the murtadd Brotherhood by the law of the taghut, which is a small area of land with a high population density, dominated by poverty, hunger, and distress, and where most of its people are Sunnis.

How would the situation be if Allah enabled the murtaddin of Hamas the entire land of Palestine, with its different inhabitants, its great wealth, and its vast area?!

In conclusion, the allegations of parties that claim to be falsely affiliated with Islam, to postpone the establishment of the religion on the land until they take control of larger areas, and they are able to rule more people, are nothing more than lies that are proved false by the reality.

Whoever refrains from establishing the Shari'ah of Allah in a land after Allah has enabled him in it, his abstention from that will be more severe when Allah enables him lands that are larger, more populous, and more resource-rich. The more Allah grants these people with blessings, the more they increase their kufr and misguidance. The stronger and richer they grow, the more they increase their oppression in the land, and their war against the worshipers of Allah. We ask Allah to purify the earth from their kufr and their replacement of the religion, and all praise is due to Allah, Lord of the creations.